9: Ten Rhyne D-S (1673) 1933
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Cape Hottentot

CHAP. XI.

Clothing.

The use of woollen garments is unknown to them although they are often vexed by great cold. They use the skins of wild animals, and of oxen and sheep. The clothing of the men, therefore, whether chiefs or commoners, is exclusively of skin, and consists of a colobium or blanket made of the hide of ox or sheep, and called by them *karos*. This supplies the place of a bed, of a box, and of almost all furniture. With it they protect themselves *from* the rain or *from* the cold. Not but what the garment is sometimes made from panther or goat-skin; and whereas the common folk cover their loins with fox-skin, the chiefs use otter or badger. Nor indeed was Hercules himself, the invincible subjugator of so many peoples, and now enrolled among the Gods, better clad, when he sojourned on earth, than with the skin or better compenioned than by one club.

When it rains they cover the head with a leather cap, closely fitting on the crown, and rising up to a peak, with flaps on both sides to cover the ears. Round the neck they hang a wallet in which they generally bestow their arrow-heads, but which they sometimes fill with tobacco. Their arms above the elbow they adorn with circlets of ivory on which they sometimes hang their wallets. For the rest they are naked, except that they sometimes protect the soles of their feet with shoes of dried ox-skin. These, under the pressure of necessity, they devour boiled or roast, soothing their footgear to assuage their hunger.

The clothing of the women consists of sheepskin garments, to wit, a cloak and an apron, with which they take more care to cover their private parts in public than the men do. They bind their hair all round with a band likewise made of skin. They rarely go shod, but instead they protect their ankles with rings made of dried withies lying closely one on top of the other. Some think that these rings are made of dried sheep-gut, others that they are fragments of membrane from the fresh hides of oxen twisted into a circular shape.[**])

[**]) Few of the early writers seems to have thought it necessary to investigate closely the exact nature of these rings, about which their statements vary so much that it is difficult to know what to believe. Maxwell's observation is probably the least fantastic: "The women wear skins cut in thongs about their legs to the length of a great many yards, which when dry with the hairie out look as like sheep's guts that most strangers have mistaken them for such" (*V.H.S.* I, 56).

14:Hahn L-6 (ca. 1870-1880) 1881 PX13 Hottentot PX13

881 river, among the Gei ǂKhauas at ǂNais, and among the ǂOgois, on the banks of the ǂKhuru river. I am, however, assured that even young converts, if they have become of age, absent themselves to outlying places away from the mission stations, to have their bodies washed by the waters of the thunder-clouds.

883 261 27. Also, if a woman during her pregnancy eats of the meat of the lion or leopard, her child will have the characteristics of these animals—ferocity, celerity, swiftness, and strength. They also consider the drinking of lion and panther blood as having influence on the nature of a person or on the child in the mother's womb. A woman lost her temper, and was very cruel to her slave. I spoke to her, and asked whether she did not, as a mistress (lady, gnitaxus), feel ashamed of herself. She said, she could not help it; I must scold her mother, who once drank panther blood in order to get ferocious children.

626 931 28. A great influence is also attached to the power of an imprecation or curse. If one had a quarrel with a Khoikhoi, there is nothing more painful to him than not to be talked to. He will come repeatedly and apologize, until he hears the word "ǂtiaga," I have forgiven; and to show his gratitude, he will bring a present—be it a sheep or a cow or whatsoever he may afford to give.

I once had a very unpleasant quarrel with a Namaqua; perhaps he was more in fun, and it was a misunderstanding on my side. Anyhow, I got vexed, and said: "I shall never forget what you have done, and mind what you are about. I will have my day, too; do not think that, because I am the only white man here, that you will get the best of me!" He laughed, and thought that I was in fun. I, however, left. A year after he met me on the road in another part of the country; and when he saw that I greeted his friends but did not notice him, he at once borrowed from one of his mates a cow, and said to me: "Take this, and forgive me; but don't be angry any further—I can't bear it." I accepted his apology, and told him to keep the cow. But

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other man by taking a handful of dust, and holding it out to his adversary. The enemy then beats the challenger on the hand, so that the dust falls to the ground, and the challenge is accepted. If the other is a coward, he will not beat the dust to the ground, and then the one who made the challenge throws the dust into his face. In duelling together two men try to kick each other, or to knock each other down by fencing with knobkirrie, or to throw each other with spears, covering themselves the meanwhile with their shields. This kind of duelling was called ǂhiga.

241 * For this reason the Namaquas pretend not to eat the flesh of the hare. The fact, however, is, that they believe, by eating hare-flesh, they will become as faint-hearted as a hare. They, for instance, eat the flesh of the lion, or drink the blood of the leopard or lion, to get the courage and strength of these beasts. The same custom we find among the Malays, Polynesians, and Indians of America, and other savages who drink the blood of wild animals or slain enemies, in order to become ferocious and courageous as they are.

* *The lion, however, hath wings.*—Ctesias, "De Rebus Indicis," speaks of griffins in the following way:—"There is also gold," he says, "in the Indian country, not found in the streams and washed, as in the river Pactolus, but there are many and great mountains, wherein dwell the griffins, *four-footed birds of the greatness of the wolf, but with legs and claws like lions.*—Ctesias, "De Rebus Indicis," 12; according to Tylor, "Early History of Mankind," p. 3: 8. Herodotus repeatedly mentions these griffins (Γρῦπες), iii. 116; iv. 13, 27, 79, 152.

* *Veld*, or, in proper Dutch, *veld*, means the fields, the uncultivated grounds, the grazing-grounds and sheep-walks.

* Hilo-game literally translated in *the cloud-game*, from hilo, an antiquated word for cloud. This hilo game is also called ǂkowa, a kind of *dice*. Why is the ǂkowa called hilo? Here we have again metaphor. When the battle in the clouds is fought